

Poetry.

THE HOUR FOR PRAYER.

BY MRS. C. L. PHELPS.

The golden veil of sunset  
Is each in the faint west  
Which shines the glowing blushes  
Of the lovely birds of rest.

MEETING OF THE CHURCH SOCIETY.

A meeting of the above Society took place last week, at which the Rev. Mr. Chapman presided. The principal subject of importance was the erection of a new church in this village, in favor of which both speakers and audience were in the same.



The Church.

Hamilton, Friday, February 29, 1856.  
ORE & WELLINGTON BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of this Branch will be held (p.v.) in the Hall of the Mechanics' Institute, Hamilton, on Thursday evening, the 13th March next, at half-past seven o'clock. The Clergy of the United Districts are respectfully informed that their Parochial Reports must be in the hands of the Secretary, and their Collections transmitted to the Treasurer, at least one week before the annual meeting.

THE AVENUES OF INFIDELITY!

Such is the title of the late charge delivered by the Right Rev. Dr. DeLancey, of the Diocese of Western New York, at the opening of the Convention August 15, 1855. The subject contains a wide field, and is full of matter for deepest attention. The able Bishop first treats of the object and nature of the Church; to maintain and preserve truth and holiness among those within and without, with a view to the ultimate salvation of them all. He next speaks of the hindrances and dangers which beset the Church on every side, instructing the clergy to be watchful, sure and steadfast in their calling to rear up truth, and put down error. The charge specifies six avenues to infidelity. The first avenue arises from distorted views of the doctrine of necessity; the second arises from a distorted view of Education; the third from distorted views of Society, in which he considers the sect called Spiritualists, the fourth from distorted views of the Church of Christ, in which he speaks of Rome and Sectarianism; the fifth from distorted views of the requisites of the Christian Character, and the sixth arises from a distorted Ministerial character. These different points compose the charge, and are very clearly and impressively enlarged upon; most necessarily do they form the subject, for never was the Church so besieged by evils of infidelity, never so attempted to be undermined and destroyed by her very foundation as now in this nineteenth century, and not in the United States alone, but both at home and abroad.

Some hold that as religion consists of morality, doctrines and sacraments, the first, morality, may be introduced into systems of public education, as it affects human relations and interests; but that doctrines and sacraments should be excluded, as points to be settled between the Deity and the adult, not the child. Some maintain that in the prevalent diversity of religious belief and practice, the child should not be trained to any mode of religion, but left, when mature, to decide for himself, untrammelled and unprejudiced, which he should espouse, if any. Some will urge that education is the mere training of a youth for a special object, as the mechanic for mechanism, the merchant for trade, the physician for medicine, the advocate for law, the farmer for agriculture, the divine for theology; and therefore that it does not in all cases call for religious instruction, which should be left to private, personal and parental efforts. Some proclaim that the very diversity of religious systems among christians, preclude, or ought to preclude, religious teaching in schools, academies and colleges. Some openly denounce a specific christian education as bigotry, in toleration and priestcraft. Under such views, as you know, the Bible is not discarded from our schools; God is not disassembled in prayer; Redemption by Christ the Saviour is never mentioned; the grace of the Holy Ghost as a constant aid of God no one ever hears of; and divinely appointed ordinances of our holy faith are left entirely unexplained and untaught. Distorted views of society constitute a third avenue of infidelity. Society is a divine appointment. Man was not created for solitary, but social existence. At his original being was the declaration, "it is not good for man to be alone." The three modes of social existence, as recognized by Holy Scripture, are the domestic, the national, and the ecclesiastical. Into the home, the nation and the Church, all may be resolved. But, as you know, men have not been satisfied with the divine provision for domestic, social, or ecclesiastical life. They seek to substitute their own wisdom for the divine laws. This has long been a characteristic of the human mind. Both in early times and of late, "men have sought out many inventions." Many of those systems by which we are now surrounded, are the avenues of infidelity, some secretly and some avowedly. Thus Owenism, denying future accountability, alleging man to be the mere creature of circumstances, denouncing all religion as founded in prejudices and delusion, and seeking to reorganize society on the principles of a perfect equality, united labour, a uniform education, and a common sustenance, has run its course within the last half century. Fourierism also has sought to modify and ameliorate the evils of society by new plans of association, the overthrow of existing distinctions of life, and the proposed enlargement of the sphere of the intellectual and social enjoyments. And at this time Mormonism, originating within our own territorial limits, is urging its impious, unhalloved and sensual imposture, under the wing of riches, politics and power, not only in this country, but abroad. In nearer approach to the truth, are other systems which seek to disconnect religion with man's earthly interests, relations and duties, to substitute other motives and influences than what she sanctions and urges, and to provide agencies of social benefit in lieu of what she appoints or commands. They create new ties; they bind together by special and even secret engagements; they hold out temporal advantages to sickness, adversity, and widowhood, to broken down fortune and the overburdened family. They set up new claims of interest, of right, of position, of education, of place, and of power. They advocate new principles, urge new measures, and press new reforms, on grounds and motives unsanctioned by the voice of religion or experience; openly urging against favored projects of benevolence, or cherished measures of policy. Religion is pronounced defective as a medium of the needed reforms. Government is alleged to be too slow in its operations. The Church is denounced as inefficient. The existing evils, they allege, demand a bold and vigorous hand. New systems are to be introduced to provide for the body and the intellect; to avert surrounding and impending evils; to take the young and the old, men and women, childhood and manhood, under the wing of a new fledged agency of good, in the shape of fellowship, unions, and communities. Now in all these plans and schemes of social reform, I cannot but see the seeds and elements of infidelity. They create distrust of appointed plans of social good. They detach the mind from divine agencies for human benefit. They exaggerate the extent of evils to furnish a ground for their plans of relief. They throw odium upon the ordinary and approved means of grace and growth. They over-awe the timid by the boldness of their denunciation and avowals. The young, the inexperienced, the ignorant, and the unsettled, are lured away from "the old paths;" their faith is undermined; their stability totters; the newly urged project is first favored in thought, then countenanced by co-operation, and finally adopted in full. The ministry, the Church, the Gospel, the Bible, all sink before the new project of social improvement; and the once cordial and zealous Christian becomes the bold discorder and denouncer of them all. Here then is a source of moral and spiritual danger to our flocks. Infidelity enters through this avenue to weaken, pollute and destroy; and I earnestly and solemnly admonish you to guard yourselves and your flocks by timely warnings against its insidious approach. The latest delusion that threatens your flocks is one, beginning within the limits of our own Diocese, but not in the Church, and originally called "spiritual rappings," now designated, as a system, by the name of Spiritualism, alleging an intercourse be-

tween the living and the dead, and claiming to derive from the spirits of the departed through living "mediums," a certain knowledge not only of earthly facts, but of the highest truths of religion, and the most imperative demands of duty. The development of this system thus far presents such a body of anti-christian dogma, and leads to such anti-scriptural and unholly practices, as constitute it a delusion, inexplicable as submitted to by an intelligent, sober and christian intellect, without referring to the possibility of "being given up to a reprobate mind." An obvious question of a practical nature here arises, in regard to the ecclesiastical treatment by a Pastor of such as have fallen under the power of these delusions. What does fidelity to them, fidelity to the flock, fidelity to himself and fidelity to his Master exact? All demand that every effort should be made by instruction, counsel, remonstrance, prayer, argument and labors, "to hold up the weak, heal the sick, bind up the broken, bring again the outcast, and seek the lost." But when your faithful efforts have all failed, and the votary of inconsistent delusions resists them all by continued adherence to errors incompatible with the Gospel and Church of Christ, then are you required, as entrusted with the Gospel, by fidelity to Christ and his Church, and on the self-protecting principle recognized by every society, to "minister discipline," by severing his connection with the Church and throwing the responsibility of fatal and destroying error from yourselves and flocks, on the unhappy individual thus severed from Christ; remembering always to be so merciful that you be not remiss, and so minister discipline that you forget not mercy. Distorted views of the Church of Christ are another avenue of infidelity to which I ask your thoughts. In the first place, swerving from the original constitution of the Gospel in its ministry, has been set up a power claiming supremacy in the Church, disfiguring its worship by new and unauthorized objects of adoration, teaching doctrines inconsistent with its standard of truth and duty, and heterogeneously intermixing a temporal and secular with an unauthorized spiritual dominion, domineering over the consciences, judgments and lives of many, and avowing a sole and exclusive claim to the obedience of christian men as the viceroy of God, displacing Christ from the headship of the Church on earth, and excluding all from alliance with him and from the hopes of heaven, who do not accede to its claims and acknowledge its authority. With plausible pretensions to unity, the pride of numbers, overwhelming power, enlarged resources, and appealing through error, to the most controlling influences over men as the dispenser of pardon to sinners and as holding the keys of heaven, it has exercised power immense over the consciences, judgments and interests of its members. Maintaining "blasphemous fables and dangerous deceits," and "practices plainly repugnant to the Word of God and the custom of the primitive Church," and grievously erring "not only in their living and manner of ceremony, but also in matters of faith," there is presented in its corruption of practice, mutilation of truth, and perversion of principle, unfounded claims and overbearing influence debasing to mind and body, a system that has shaken the faith, consciences, and judgment of many, both without and within its circle. Extravagant and unscriptural pretensions on the part of christians generate infidelity by an easy and natural process. They constitute a deception on the mind, and as soon as its enlarged knowledge and experience assure men of the error, and that they have been deceived, they doubt, dispute, and discard the whole system with which it was connected. Hence the prevalent opinion that under the outward conformity of the Roman Catholic system, runs a deep and wide current of skepticism and infidelity. The danger arises the moment we pass the bounds of scriptural truth in presenting the claims of the Church. Up to the limit of the Divine exaction in regard to it we must go, or we are unfaithful to God. We step beyond it at an obvious hazard of injury to ourselves and to others. Oversteated truth is positive error. The reaction produces the opposite extreme. Where questions touch our relations to the Deity, the mind when aroused is peculiarly sensitive. It regards christian truth on any subject as a divine exaction or teaching. If the agents or ministers of such instruction are found deceptive in one point, the discovery throws a cloud over other points; unsettles, embarrasses, disturbs; and the process is from hesitation and uncertainty, to skepticism; and from skepticism to secret or open infidelity. Let us be careful then not to push in regard to the Church her holy claims beyond the rock of scriptural truth. "Other foundation can no man lay than that is laid, which is Jesus Christ." On Him the Church is built. Divine in its order, ministry, doctrines and worship, let these be always based, moulded, argued, maintained and defended, according to His divine standard of truth. Let there be: No elevation of unrestrained church authority over, or on a par with, the written word. No enjoined alliance of temporal with spiritual power. No supremacy of one Bishop over all other Bishops and over the whole Church. No claim of priestly power to absolute forgiveness of sin. No development of new doctrines unknown to the Gospel and unrecognized in the Creeds. No substitution of created beings as objects of the worship due only to the uncreated Deity. Out of such and such like errors, when seen by the mind to be such, have sprung that distrust, skepticism, and infidelity, which so often have deformed the Church, saddened the ministers of truth, and arrested the salvation of men. But distorted views of the Church exist also in the opposite direction, as a prolific fountain of unbelief. The divisions of Protestantism are a fountain of infidelity, no less than a plausible and favorite weapon of Romish error against the truth. That distorted views of the Church are,

among Protestants, the great fountain head of division, is shown by the fact that no form of error arises and takes permanency without an immediate church organization to sustain it. Hence the list of independent Protestant church organizations has run up to the number of forty-one. Hence almost every leading denomination in our land has been subdivided into distinct and independent church organizations. Hence such organizations exist among us under the name of churches, founded on variations of doctrine, order, ministry, worship, and sacraments. Hence, a slight diversity of sentiment, on any of these points, produces often a new church. Hence church organizations are founded on popular leadership, political ambition, and partisan feeling. Hence attempted unions of these bodies have resulted in distraction, and further alienation. Hence there is a constant multiplication of so-called Churches among us. Hence in my short ministerial life of thirty-five years, I can enumerate at least twelve new so-called christian churches, independent of each other, each claiming to be acknowledged as the true Church of Christ, which did not exist when I was ordained to the ministry. Hence within a century past there have sprung up thirty at least new so-called churches, each claiming to be the true Church of Christ. Hence the claim set up by some that every new convert to Christ must settle for himself, independently of authority or evidence, according to his feelings, "whether man, woman, girl or boy, and where the Church is, which of the several organizations you find him constituting the true Church; and that if the claims of none can be sustained to his individual satisfaction, he becomes "the Church;" himself. Now all this, as I think, arises from distorted views of the Church; which have been productive of sundry evils, leading some pious minds to cover up the difficulty, by urging and maintaining that the Church consists only of true converts invisible to human eyes, in the face of our Lord's declaration that the Gospel net contains fishes good and bad, that the wheat and the tares grow together until the harvest, and that not until the end of the world shall the commissioned angels go forth to "gather out of his kingdom everything that offendeth" others to make agreement in doctrine the bond of church unity; and others to fly off to the plausible unity of Rome; and inducing some not only to deny the claims of all to be true churches, but to doubt and discard the very Gospel on which they all profess to be founded. I presume there are but few amongst us who have not met with persons whose views have been turned against religion on this ground—the antagonistic and conflicting claims of so many distinct bodies to the true Church of Christ. It may doubtless be a mere subterfuge in some; but when honestly urged; when the sad grounds for this objection to the Gospel are so obviously before the eye; when we advert to the working of our own minds on this subject; when we ask ourselves if this discarded unity was not an original characteristic of christianity, openly avowed and urged in the Gospel; we are bound to regard it as a substantial difficulty, and to be prepared to meet it. We may answer it in two ways: First, by alleging that the existence of fictitious churches does not prove the non-existence of a true Church, nor the existence of false religions prove the non-existence of a true religion. One may be true though many may be false, just as all coins are not false because there are many counterfeit; and the very existence of false coins evinces that there must be true coin, of which they are the counterfeit. We answer again, that the true Church CAN ALWAYS BE IDENTIFIED; and therefore the existence of so many making claims to be such, does neither prove that none are true, nor that the Gospel should be denied because of these multitudinous and conflicting claims. Set before your flocks the great principles of truth upon this topic. Our Father in Heaven has sent his Son to the earth with a divine message, and with ample credentials to sustain his claims, disclosing and offering salvation. That divine Redeemer called his apostles around him, instituted a Church and its ministry, assured them of the perpetual continuance of his Church thus established, and thus compels us to test all conflicting claims to be his Church by the plain question of IDENTITY. What church among the claimants is in direct and traceable connection with the Church to which he gave the ministry, doctrines, worship, sacraments, and new testament; for that must be the true Church. On this ground, as on a rock, our Church stands. We claim identity with the apostolic and primitive Church by a clear and traceable connexion with it. Our train is on the track. From this rampart the exclusive claims of Rome, and more modern pretensions, are to be repelled on one side, and a plausible infidelity on the other. It is a reasonable and sufficient answer to the former to allege the fact, that we have the ministry, the creeds, the sacraments, the worship, and the Scriptures of apostolic and primitive times, and are in continuous succession a part of the "One Holy, Catholic, and Apostolic Church." To the infidel we adduce the same great fact, of the existence of a true Church, and true Gospel, amidst the prevailing diversities of religious sect churches, to rebut his many conclusions that "none is true because many are false." So long as adherence to the Church is fidelity to truth and fact, and to its divine Head, you may safely disregard the charges of bigotry, exclusiveness, arrogance and formalism, as well as the proposals of union, compromise and co-action, by which we are more or less assailed. The Gospel of Christ has never existed without the Church of Christ; and let us ever, each one of us, be able to say, "I am not ashamed of the Gospel of Christ," in its doctrines, sacraments, institutions and ministry; "for it is the power of God unto salvation." Another avenue of infidelity is "a distorted view of the requisites of Christian character;" in the inconsistent maintenance of an impatient and worldly heart and life, by those who have been baptized into Christ. Now with full consciousness of this state of mind on their part, it is easy to perceive that such persons are in no condition to resist the insidious approaches of infidelity; and in reality have a reason for wishing the

Gospel were not true, and thus to silence its condemnatory voice. They have a faith in it; but it is cold, imperceptive, uncontrolling, lifeless. When intimations, suggestions, or questions, adverse to christianity are presented to their minds, they listen, entertain, and cherish them. A firm conviction of the truth of the Gospel, as entertained by the stable and consistent christian, would repel them at once. His mind is convinced, his heart is right, his life consistent. For him no reason exists that he should wish the Gospel and its fearful threats against sin untrue. But it is not so with the impatient and inconsistent christian. His mind is undecided. He is open to doubts. His faith is weak. The consciousness of guilt is an enemy within the fortress. Present the suggestions of infidelity to a profane, carnal, ambitious, worldly, covetous, deceitful, over-reaching, hard-hearted man, and his character so utterly condemned and denounced by the Gospel, supplies a cogent argument to dispose him to their reception. Infidelity offers a shield against the arrow of truth piercing and wounding his conscience. Licentiousness, profligacy, pride and blasphemy, are often the parents of unbelief. The last avenue of infidelity to the christian flock that I shall name, is that which arises from the Pastors themselves, their defects, inconsistencies, and sins, "a distorted ministerial character." In closing up the avenues of infidelity, then, for the protection of your flock, it is needful that you look to yourselves, in the maintenance of a character appropriate to your position as the heralds of salvation. To a verified commission, sound doctrine, and adequate learning, must be annexed a devout and earnest mind, a holy life, and unsparring devotion of soul and body to the work. All personal, domestic, social and secular relations, must succumb to that "office and ministration in the Church of God," which, we trust, you have been inwardly moved by the Holy Ghost to take up your souls. To the overwhelming motives which prompt us to fidelity, devotion and zeal, and the fearful thought that a relapse into sin may not shut out others from the fold, but sap the foundation of belief in the minds of those within its limits, drive the sheep into the wilderness, and bring everlasting destruction on yourselves and them. While on the other hand, an example of ministerial infidelity will help to rivet divine truths on the minds of your flocks, ensure to yourselves the promised crown of glory, and make both you and them "meet to be partakers of the inheritance of the saints in light." AN EXAMPLE WORTHY OF FOLLOWING. WITH much satisfaction we perused the following paragraph in the *Hulton Journal*: "We are requested to state that the Rev. Francis Tremayne is giving a course of lectures, explanatory of some of the doctrines of the United Church of England and Ireland, in Hornby, on each Wednesday evening, and at Milton, at the Church on each Friday evening, at seven o'clock. We think persons of any denomination, who wish rightly to understand the doctrines of the Church of England, will do well to attend them." If the course adopted by our excellent friend Mr. Tremayne were generally adopted, most genial results would undoubtedly follow. The distinctive features of the United Church of England and Ireland are too little known, even by thousands of her own children. As for Dissenters, in the absence of such lectures as those above referred to, they are prone to believe all the absurd un-mercies about *Puseyism*, and *semi-Pusey* which itinerant orators are sowing broad cast throughout the land. THE NEW KINGSTON BISHOPRIC. If further proofs were needed of the general feeling in regard to the principle of the appointment free from the control of the Imperial Government,—the following from the *Ottawa Monarchist* is another example of the resistance which will be made to an appointment over which the Synod has no control. HAWKSBURY HILLS, 12th, Feb. 1856. SIR— From the interest evinced by the *Canadian Monarchist* in all matters relating to our church, I am led to request that you will be kind enough to publish the enclosed resolutions, respecting the proposed Bishopric of Kingston, proving as they do that the feelings of all christians in this section of the country on this important subject are in unison with those of their fellow Churchmen of Ottawa, Brockville, and I believe of all those in the intended diocese excepting a small clique in the city of Kingston. I am sir, your obedient servant, JOHN HAMILTON. THE PROPOSED BISHOPRIC OF KINGSTON. At the annual meeting of the Hawkesbury and Vankleok Hill Parochial Branch of the Church Society, held in St. John's Church, Vankleok Hill, on Friday, 8th instant, the Rev. R. L. Stephenson in the chair after the usual business of the society was ended an expression of opinion was given on the division of the Diocese of Toronto, and the appointment of a Bishop to the proposed *See of Kingston*, by the Imperial Government, without reference to the Clergy and Laity, was asserted through the following resolutions, which were agreed to unanimously by the large and respectable assembly congregated on the occasion. Moved by Mr. Geo. N. Higginson, A. B. T. C. T. seconded by D. McDougal, (F.) Esquire. "That the members of the Church in this mission have heard with much satisfaction that an early division of the Diocese of Toronto is contemplated and a *See* is to be erected in the Eastern portion of it, and that an increased Episcopal supervision would thereby be afforded to the churches, and that they are prepared to cordially support any movement for the attainment of this object, provided it be in accordance with the wishes of the Clergy and Laity in Synod Assembled."

By H. W. McCann Esq., M. P. P. seconded by John Hamilton Esq. "That the members of the Church in this mission are very properly and justly indignant at the appointment of the proposed *See of Kingston* by the Imperial Government, without reference to the Clergy and Laity; regarding such a proceeding as unjust and inconsistent—unjust, because the Church has been deprived of its support, and income, and because the *See* that has been appointed is not to be desirable, that all semblance of connection between Church and State should be removed." ECCLESIASTICAL. GREAT BRITAIN. The Bath Magistrates have committed for trial, Daniel Jenkins, Caroline Ashwood, and another man named Hicks, for sacrilegiously breaking into Northstoke Church, on the 11th inst., and stealing a Prayer-book, a candlestick, the cloth covering of the communion table, and other articles. In London it is proposed to placard the walls of the churches with such text of Scripture as will be calculated to produce salutary impressions on the masses. It is an entirely new idea. ECCLESIASTICAL BIRTHDAY CELEBRATION EXTRAORDINARY.—A few Sundays ago, six brothers, four of whom are Clergymen, having met together in the parish of Hatfield, near Tamworth, to celebrate the birthday of the eldest, who is Rector of the parish, they all assisted in the performance of the morning service:— The Rector, the Rev. R. R. Bloxam, reading the prayers and Litany; the Rev. A. Bloxam, incumbent of Twycross, preaching the sermon; the Rev. J. Bloxam, D.D., Fellow of Magdalen, Oxford, reading the Communion Service; the Rev. T. Bloxam, of Lough, the Epistle; and the two laymen, Mr. M. H. Bloxam, of Rugby, author of *Gothic Architecture*, and Mr. H. Bloxam, of Shrewsbury, the Lessons for the day. PROMOTION OF THE RIGHT PRINCIPLE.—The vicarage of Penn having been vacant by the appointment of Archbishop Moore to the Vicarage of St. Mary's, Lichfield, the Rev. F. H. Paley, who has been Curate of Penn for the last five years, has without opposition, been appointed Vicar of that parish by the Bishop of the Diocese. THE CREEDENCE TABLE CONTROVERSY.—The *Times* has made room for a long controversial letter, signed D. C. L., criticising the Bishop of Exeter's view relative to the time when, in accordance with the rubric, the elements are to be placed upon the table:— The chief point of the letter is that the word "them," in the direction—"When there is a communion the Priest shall then place upon the table so much bread and wine as he shall think sufficient," has no reference to any particular point of time in the service, but means simply "when it is decided that there is to be a communion." This interpretation is refuted in another letter from the Rev. J. Skinner, Curate of St. Barnabas, but beyond this point the controversy presents little that is of interest or of weight. The new Concordat does not work very well in the Austrian dominions. The ink with which it was written is hardly dry, and already there are alarming premonitory symptoms of a conflict between the Spiritual and the Temporal Power. The ecclesiastical ruler of Milan has issued his interdict against thought and knowledge; but by doing so he has awakened the jealousy and provoked the wrath of the Civil Magistrate, if Marshal Radetzki can be designated by that term. At all events the military metropolitan has through the columns of the *Milan Gazette*, given his ecclesiastical brother notice that he will stand none of his nonsense. "The dungeon and the rack," observes the expounder of the Marshal's ideas on the subject, "can no longer be the weapons of the Church; thoughts in future must be 'combated by thoughts, and arguments by arguments.'" COLONIAL CHURCH INTELLIGENCE. NEW ZEALAND IN AUSTRALIA.—The *Gazette* of Tuesday contains a notification to the effect that the Queen has been pleased to constitute the colony of Western Australia to be a Bishop's See and Diocese, to be called the Bishopric of Perth, and to appoint the Venerable Matthew B. Hale, Archbishop of Adelaide, to be ordained and consecrated Bishop of the said See. POPERY AT HOME. THE IRISH PAPISTS AND THE POPE.—The *Irish Post* contains under the heading of "Ireland and the Holy See," the following paragraph: It is stated on the highest authority that his Lordship the Bishop of Osnary has been summoned to Rome, and that the venerable Prelate's departure for the Holy City can no longer be delayed. The very Reverend Dr. Newman, Rector of the Catholic University of Ireland, has departed to visit the Eternal City. We are not of course aware of the business, doubtless of importance, which has induced the distinguished Oratorian to journey to Rome at this season of the year. But we take leave to express a confident hope that the presence in the Holy City at the present time of the illustrious Rector of the Catholic University will prove highly beneficial to the interests of religion and of this Catholic nation. In contradiction of this statement, and of the inference which it is apparently intended should be drawn from it, the *Evening Post*, on the authority of a Priest "well acquainted with the affairs of the diocese of Osnary," asserts that the Bishop in question has not been summoned to Rome, but goes there in company with the Roman Catholic Bishop of Cork, and probably of some other Prelate of the same Church, "as every Bishop is bound to do at stated periods in virtue of the obligation which he is assumed at the time of his consecration," and that Dr. Newman's visit to Rome has nothing whatever to do with Irish Church affairs, not even with the Catholic University, but relates solely to business connected with the Oratory in Birmingham." In further confirmation of its assertions the *Evening Post* publishes for the first time, the actual words of the decision pronounced on the appeal prosecuted at Rome by Mr. Lucas on June 16, 1856:

The Eminent and Right Reverend Cardinals of the Sacred Congregation for the Propagation of the Faith, assembled in meeting on the 14th of June, 1855, reply that they have arrived at the conclusion that there was no ground for the appeal, and that the appellant should obey the commands of his Bishop. POPERY ABROAD. ECCLESIASTICAL STATISTICS OF ROME.—From the official census published by the General Vicariate it appears that the population of Rome in 1855 amounted to 177,461 inhabitants; among whom there are 36 Bishops, 1226 Secular Priests, 2213 Monks and other Religious, 1,919 Nuns, and 637 Seminarists, making a total of 5,081 ecclesiastical persons, or one to every 35 inhabitants. REACTION IN FRANCE.—A new religious journal, entitled *L'Observateur Catholique*, has been commenced at Paris, having for its object to combat the doctrines of Ultramontaniam, which "attack the Church in its faith, in its worship, and in its morality"—charging it with unpardonable errors and intolerable superstitions." Speaking of the erection of a colossal statue of the Virgin on a rock in the diocese of Puy, the *Observateur* says:— "It is a good work to raise a statue to the Holy Mother of Christ, but the *Observateur* decries that it should be a diversion, or a coarse amusement for the new statue will be the 'fortune of the country,' by the course of pilgrims which it will be the means of attracting to it. The idea is truly somewhat earthly, and might suggest a surmise that the (ostensibly) religious act is designed to veil a business speculation." THE BRITISH COLONIAL BISHOPS.—The following return of the number of Colonial Bishops, stating the salaries of each and sources whence those salaries are derived, has been presented to Parliament:— Quoboo—George Johnshophat Mountain, £1,900, Imperial Parliamentary vote. Toronto—John Strachan, £1,250, Clergy Resources in Canada West. Montreal—Francis Fulford, £200, Colonial Bishops' Fund. Nova Scotia—Hilbert Blaney, £700, Interest of Trust Fund appropriated to the endowment of this see by the Society for the Propagation of the Gospel. Frederikton—John Medley, £1,000, Colonial Bishops' Fund. Newfoundland—Edward Fildes, £1,200; £300 Parliamentary vote as Archbishop of Newfoundland, £200 Parliamentary vote, £200 Colonial Funds, as Archbishop of Bermuda, £600 from Society for the Propagation of the Gospel as Bishop of Newfoundland. Rupert's Land—David Anderson, £700, Colonial Bishops' Fund. Jamaica—Aubrey George Spencer, £3,000 Consolidated Fund. Barbadoes—Thomas Parry, £2,600 Consolidated Fund. Antigua—Daniel Onward Davis, £2,000 Consolidated Fund. Guiana—William Ploury Austin, £2,000, Consolidated Fund. Hyderabad—Frederic Barker, £1,500, General Colonial Revenue, under Schedule (O), annexed to Act 5 and 6 Vict. c. 18. Melbourne—Charles Fry, £1,335 6s. 8d; £1,000 Colonial Treasury, £335 6s. 8d. Colonial Bishops' Fund. New-castle—William Tyrrell, £335 6s. 8d; £300 Colonial Treasury, £35 6s. 8d. Colonial Bishops' Fund. Adelaide—Augustus Short, £800, Colonial Bishops' Fund. Tasmania—Francis Russell Niscol, £1,200; £1,000 for salary and allowances from Colonial Funds, and the interest of £300 granted by the Colonial Bishops' Fund. New Zealand—George Augustus Selwyn, £600, Colonial Bishops' Fund. Cape Town—H. Aert Gray, £400, Colonial Bishops' Fund. Colombo—James Chapman, £2,000, Colonial Funds. Victoria—George Smith, £1,000, Colonial Bishops' Fund. Gibraltar—George Tomlinson, £1,300 Colonial Bishops' Fund. Sierra Leone—J. W. Weeks, £900, £600 as Colonial Chaplain, £300 from Colonial Bishops' Fund. Mauritius—Vincent William Ryan, £200 £600 as Senior Chaplain from Colonial Funds, and the interest of £5,000 granted by Colonial Bishops' Fund. Graham's Town—John Armstrong, £800, Colonial Bishops' Fund. Natal—John William Colenso, £800, Colonial Bishops' Fund. Labuan—Francis T. M'Dougall, £500 Colonial Bishops' Fund. If we did but know how little some enjoy the great things they possess, there would not be much envy in the world. DONO NOTORIO.—They that do nothing are in the readiest way to do that which is worse than nothing. COLLISION ON THE GREAT WESTERN.—This morning about 2, a.m., the express train going East ran into an empty cattle train near Kamouka station, a little west of London. The snow plough of the express train was smashed, and one or two of the trucks on the other train damaged, but fortunately without loss of life. One of the Employees narrowly escaped himself by jumping off in the dark and rolling down the embankment as he saw the express coming up. SECRETARY'S OFFICE, Toronto, 27th Feb., 1856. His Excellency the Governor General has been pleased to appoint Richard Theodore Pennefather, Esquire, to be Governor's Secretary and Superintendent General of Indian Affairs, in the place of the Right Honorable Viscount Bury, resigned. DIED. In Glasgow on the 23rd instant, Anne Robb, daughter of William Blair, aged 7 years and 3 months. In Osnay, on the 24th inst. of inflammation on the lungs, Arthur McKenna, all-time keep-er, and brother of John McKenna, Barton, aged 25 years. WANTED. A GOVERNESS in a family where the children are young. Address Mrs. M., Box 105, Simcoe, Co. Norfolk. Feb. 27, 1856. 31-28