

Poetry.

RECOLLECTIONS OF THE ORGAN OF ST. PATRICK'S, DUBLIN, 10TH SEPT., 1842.

The glorious burst of music how it swelled! And rolled in glorious transport through the aisle!

ADMISSIONS OF ADVERSARIES ON THE EPISCOPAL GOVERNMENT AND SUCCESSION.

(From "Notes on Episcopacy," by the Rev. T. W. Marshall.)

(4.) It remains to be shown, in the last place, that the line of defence adopted by the first leaders of the Calvinistic and Lutheran sects, and illustrated in the foregoing citations, has received the only sanction of which it is capable, in the copious and humiliating confessions of the most devoted adherents to the chair of Rome.

And keenly painful as it must be to Catholic sympathies to dwell, even for a moment, on such a subject, it would be an additional grief to be supposed to do so in that temper of unreasoning hostility which has so long prevailed amongst us.

In citing the following passages, then, it is designed chiefly to explain and account for the reasonings which, as we have seen above, were so confidently urged by the "reformed" teachers. And this, surely, is a sufficient object. Because it is evident, that the very admissions which tend, in whatever degree, to their justification, do but augment, in exactly the same proportion, the wilfulness of later sectaries.

The proximate cause of the great schism of the sixteenth century, the *fons et origo mali*, was the famous decree of Leo X. about Indulgences, in the year 1517, and the mode in which that decree was carried into effect by the officials of the Roman Obedience.

"Martin Luther," says one of their distinguished analysts, "taking occasion from *no small abuses*, which in the promulgation of these Indulgences, and the collection of money-payments, were accustomed through avarice and impudence to be committed, began to inveigh against them. And from these sparks burst forth the flames, which, either by the revocation of the money-exactions, which were in no degree diminished, but, on the contrary, augmented by these events, or by a moderate sprinkling of water, might have been extinguished. And this the celebrated Cardinal Sadolet acknowledged and lamented; saying, that much was done in this cause by the Catholic party which was ill-suited to such a crisis, neither was necessary had to any of the prudent remedies which were necessary in so great an evil."

"We do not (however) maintain that the Roman Church itself is falling to ruin and desolation; we grant it a true metaphysical being, though not a true moral being; we hope their errors are rather in superfluities than in fundamentals; we do not say that the plants of saving truth, which are common to you and us, are plucked up by the roots in the Roman Church; but we say that they are overgrown with weeds, and in danger to be choked." Bramhall, *Answer to De Millereux*, vol. i. p. 30.

A similar account of the same event is given by the historiographer of France. "The questions—who were appointed to sell the Indulgences—furnished Luther," says De Mazeray, "with but too much matter. For they made traffic and merchandise of those sacred treasures of the Church, they kept their courts or shops in taverns, and consumed great part of what they gained or collected in debauches. And it was certainly known besides, that the Pope intended to apply considerable sums to his own proper use."

Again: the corruption which was so deep and extensive, appears also to have been of long standing. It was the complaint of the Ambassador Du Ferrier, on the part of France, in the year 1663, that "there are more than one hundred and fifty years past since the most Christian kings have demanded of the popes a reformation of the ecclesiastical discipline." And the reformation said to have been so long desired, had been admitted to be necessary by Pope Alexander IV. so far back as the year 1259; that pontiff having rebuked at that time the "*foedissima scandalum*" of the Church, and bidden the rulers not to suffer the inferior clergy "*to become examples to the people of public iniquity.*" And things had obviously been getting worse and worse since that period, until at length another pope was constrained to make from his chair the miserable confession: "I know for how many years past there has been much to be abhorred in the holy see,—abuses in spiritual things, excesses even in things lawful, and, in fine, all things perverted to evil; nor is it wonderful that sickness in the head should have extended to the limbs, and been communicated from the supreme pontiffs to the other inferior prelates." And so Adrian goes on to promise that he would give his zealous co-operation—"non omnes operam adhibitorum"—towards effecting the required reformation.

The admissions of Pope Adrian are, however, the more important, because, as a modern historian observes, in somewhat disrespectful terms, "no pope was ever more bigoted or inflexible with regard to points of doctrine than Adrian,"—to which, this writer adds, "he adhered with the zeal of a theologian, and with the tenaciousness of a disputant." And yet even such a ruler did not hesitate to "acknowledge, in the most explicit terms, the corruptions of the Roman court to be the source from which had flowed most of the evils which the Church now felt or dreaded."

Nor was he alone in his honest but humiliating confession. "How shall we pretend," was a question addressed to Pope Paul III. by men no less eminent than the Cardinals Contarini, Caraffa, Sadolet, and Reginald Pole,—"how shall we pretend to heal in others men the faults which are conspicuous amongst ourselves far beyond all others?"

"I do not deny," said another, after offering an apology for the Roman Church, "that that same Church is far gone from her ancient beauty and splendour, deformed by many disorders and blemishes, and at times miserably oppressed by the tyranny of her rulers."

"There is at this day," said Cardinal Otho, "a vast number of pastors in the Church who are workers of iniquity; men who attain to the Episcopate rather by the favour of princes than their own merits; such as the prophet spoke of when he said, 'I will see the day when the priests shall be despised, and the people shall be without a pastor.'"

"A successful movement in Germany avery day occasione l'autorità della Sede Apostolica, usata troppo licenziosamente da Leone, il quale seguitando nelle grazie, che sopra le cose spirituali, e benificenti concede la Corte, il consiglio di Lorenzo Pucci Cardinale di Santa Quattro, aveva conspurato per il mondo, senza distinzione di tempi, e di luoghi, indulgenze amplissime non solo per poter giocare con ease a quegli, che altro cosa nella vita presente, ma con facilità di potere, oltre a questo, liberare le anime dei defunti dalle pene del Purgatorio. Le quali cose non avendo in se debbi verisimilitudine, né autorità alcuna, erano comento molti heretici, e infidelissimi, e scandalosi assai. Ma non si astenne da molte cose di pessimo esempio, e che dannate ragionevolmente da lui, erano moltissimo a tutti." Giacchini, *Istoria d'Italia*, lib. xiii.

De Mezeray, *History of France*, ann. 1517, pp. 562, 3, ed. Baltes. The same writer, referring to the well-known confessions of Matthias Archbishop of Vienna, Mortier Bishop of Valence, and others, says, that "in France the Bishops, the Abbots, and Collegiate Churches, were often in the hands of military officers;" and that these words used to be heard in their mouths, "My Bishopric," "my Abbey," "my Canons," &c.

"The Cardinal, *De Vita Pontif. Hadriani VI.* p. 355. There is a very gracious letter of Adrian's to Zuingle in the *Life of the latter* by Oswald Myconius.

"Citat. ap. Sleidan. lib. xii. ann. 1537, p. 193. Spondan mentions the appointment of the same persons, with others, as a commission to reform "the depraved manners of the clergy." Ann. 1537, p. 446.

ecclesiastics, who were for the most part greatly corrupted, and the monks, who were weary of their profession, heard with extreme satisfaction the preaching of that doctrine of liberty, by which their passions were so agreeably flattered." An account of the matter which this writer does not seem to have understood was at least as disgraceful to the communion which they left, as conclusive against that which they joined.

At length, however,—for we must hasten to an end,—the council was summoned which was to deal with these mighty evils. The very summoning of such an assembly was of course, in itself, a large concession; but it led to others which were more precise and specific. The congregated fathers were first exhorted, by the legates of the holy see, "to address themselves to a serious reformation of manners," in order to "take away from the heretics the pretext which they assigned for their revolt." The persons so styled *did* therefore assert that pretext, and *justly*; or why should these be admonished to remove it? And the whole question—so far as the argument of these pages is concerned—was finally settled, when the president himself, sitting in that council, did not scruple to condemn, as "the very source and origin of the new heresies, those disorders and corruptions which had then so long prevailed."

With these few citations, as being amply sufficient for the present purpose, this distasteful part of our subject might be closed. There is, however, one writer, esteemed, I believe, amongst the most zealous and accomplished advocates of Rome in modern times, to whose remarkable language on this delicate point I wish to refer. Having, in many places of his useful and admirable writings, admitted without reserve the grievous and widely spread corruptions of the period to which reference has been made, M. Mæhler appears to have summed up, as it were, his reflections in the following affecting and deeply interesting passage, with which these remarks shall be concluded.

"It cannot be denied," he says, "that priests and bishops and popes, trampling under foot the most sacred duties, suffered too often the heavenly fire to be extinguished; that many even quenched, by their disorders, the yet smoking brand. Catholics have nothing to fear from such confessions, and they never have shrunk from making them. *How, indeed, is it possible to question the profound decay of the ministry, when the very existence of Protestantism is an irrefragable proof of it?* No! never would such extravaganzas have been seen the light, still less would they have been able to gain popularity, if the teachers of the people had been faithful to their calling. Learn, then, O Protestants, to measure the vastness of the abuses with which you reproach us, by the enormity of your own errors. *This is the ground upon which the two Churches will one day meet and become united. In the consciousness of our common sins, we ought to exclaim, both the one and the other, 'We have all sinned, the Church alone is pure from every blemish. As for her, she remains for ever without spot.'*"

THE CHRISTIAN CALLED TO HIS STATION IN LIFE.

(From the "Kingdom of Christ" by the Rev. F. D. Maurice, M.A.)

It follows from that doctrine of Baptism, which lies at the threshold of our Churchmanship, that we suppose every Christian infant to be taken under the guardianship and education of God's Holy Spirit. In the faith of this truth, the well-instructed parent brings up his child. Whatever of stern discipline he uses to curb its self-will, whatever of tender affections he manifests to call forth in it corresponding affections, hath this end, that the subject of his invisible and temporary government may be brought to feel that it is under the government of an unseen Teacher; that the object of his imperfect and wavering love may perceive that it is unceasingly tended and brooded over by a love which is unchangeable and imperishable. Which life-giving truth, when it has dawned upon the mind of the child, will create some blossoms and buds there, upon which the parent will gaze with an anxious and confiding eye. Strange thoughts and impulses before unknown,—wonder respecting his own condition,—hopes stretching into infinity,—a deepening sense of ever-present evil—a brightening view of an ever-present Deliverer. Such mingled emotions, as he watches them arising, the father knows assuredly to be indications that his care has not been in vain, and that the boy is learning the secret of his own—his royal—parentage. And gradually he imparts to him the conviction that not merely his adoption and expected inheritance appertain to another region than this, but that all the dim desires and longings which have pointed to them, have been heavenly inspirations. Joyful and consolatory tidings indeed,—yet, not precious only for their own sake, but as interpreting other feelings and impulses which are arise within him hereafter. For now the ques-

* Maimbourg, ann. 1520. A similar instance is made by Flimond De Remont, *L'Anti-Popisme*, ch. xvi. p. 134; and see Alfons. De Castro, *Adv. Hæres.* lib. i. cap. xlii.

* Maimbourg, ann. 1545. * Que jam diu depravata atque corrupta, harum ipsarum hæresium, magna ex parte, causa origo extiterit." *Orat. Passiv. Council Trident.* sess. xli. c. 28, xxv. *Deverba de Indulg.* where the admission is repeated. The same thing is said by Cardinal Campeggio, *Constit. ad renovandos Abusus*; and by the Cardinals, Bishops, and others, at the conference of Poissy; De Mezeray, ann. 1561, p. 676.

* Which is not to produce all that could be collected of this kind—from such a task one might well shrink—but only as much as would serve to distinguish, in an important particular, between the present race of Calvinists and Lutherans, and the first founders of those sects. I will add only one more confession, from the pen of a living writer, who, describing the reaction of Catholicism, says, at the latter part of the 16th century, says, "Many rallied round the standard of that primitive Church, which, with its accustomed prudence and calm, had already entered on several great measures of reform, which a certain relaxation of ecclesiastical discipline and the exigency of the times required." *Dubius* *lib. xv. p. 435*; a statement which (and this is my text) is confirmed by the same writer, who, in the same work, says, "The same was understood that the Roman Court had taken this heresy under its protection, that one could even dare to say that once glorious see." *Veneseo di ragion divina, opinionis abhorrita a Roma?* *Istoria del Concilio Trident.* di Pietro Soave, lib. ii. p. 406; who relates elsewhere—*lib. vi. p. 622*—the shameful arguments of the Jesuit Lainez on the same subject. Or again, what shall be said of that body of which Lainez was the head, who, in France at least, were often the open enemies of the bishops, and were allowed to boast, "*se sine Episcoporum approbatione non benedixissent consecrarente pulpita, consecrarentur hæreses, suscipere penitentibus, &c.*" Quomodo subvertit Episcopos? *Hospinian, De Doctrina Jesuitarum*, p. 249. Archbishop Bramhall had surely some reason to say, "Episcopal rights and papal claims are inconsistent." *Confutation of Grolious*, ch. iv. p. 619.

* *La Synagogue*, tome ii. p. 33, 34. Cf. tome i. p. 361, where he admits that the Protestants were "engagés dans l'erreur par de nombreuses et de déplorables abus, spécialement par l'indifférence et la tiédeur des Catholiques." All this should at least teach the advocates of Rome a little more gentleness of spirit, when they undertake to rebuke those whose present condition has been, in many respects, the very reverse of theirs, and who are willing enough to confess, but not willing to amend. Has Rome also a dispensation to sin without repentance?

tions, What is he? or, Whither is he going? are not all that occupy him; but what relations exist between what he and his fellow-men? how is he to act upon them? what is his destined vocation? In pursuing this inquiry, he will remember, first of all, that which he has often been told by his earliest instructors, that just so far as he nourishes all gentle affections within him, and keeps himself from sensual defilement, and seeks the temper of a little child, and thinks on things which are lovely and pure, and maintains a cheerful heart, and does good according to his opportunity, and strives to avoid noisy excitements of the flesh or the spirit, and is not impatient of present perplexity, or greedy of distinctions, so far he will be able, in quiet meditation and prayer, to learn the mind of the Spirit, and to know in what part of his vineyard God has destined him to labour. And then, if the circumstances of his outward position show him that he is intended to be one of those who minister to the carnal necessities of men, and the apparent end of whose vocation is mercenary, he will be sure that in this station, whether esteemed among men or not, he is to glorify God, and vindicate his calling from every deserved reproach, maintaining a free, and a noble and heavenly spirit, amidst all temptations to be sordid and secular. Or if a secret impulse of his spirit, not the less to be heeded because outward influences and early education may have operated with it, or have created it, should lead him to those pursuits which have their basis in science, and require in him a scientific insight, as well as all diligence in the study of experiments and facts,—then, whether it be man's physical structure, and the secret powers of his life, and the circumstances of his diseases and decay, which most engage his thoughts,—or whether it be the holy ordinances, by which our social position is upheld, and our wrongs redressed, or whether he is drawn to look still more comprehensively at our different relations, and to meditate on those mysterious powers of sympathy, or fear, or awe, which are the real bonds of human policy, he will feel that it is a Divine Instructor who is marking him out for a physician, a lawyer or a statesman; and to the same watchful guidance he must look to direct his intellect while he is preparing for the work, and while he is actually engaged in it to preserve him in the fear of God, and in honourable affectionate thoughts of his fellow-men, that he may not dare to follow any low or selfish impulses, or be ever tempted to think of his brethren as the legitimate victims of quackery, chicanery, or party-spirit. Nor can I so far yield to prejudices and feelings which I respect, as not to carry this principle a step farther, and to maintain, that every soldierly bravely and gentle heart has been led to reflect on the preciousness of national life and duty of upholding it even at the cost of individual life, awful as that is, and has been taught to dedicate his energies to the preservation of this higher life, not by an evil spirit, but by that same Spirit of truth and love, who, when He lay the foundation of his new kingdom on earth, chose for the first subject and witness of it a Centurion of the Italian band. But, when a young man, studying in all things to approve himself to his great Taskmaster, finds not in himself any of these particular promptings, but rather a large and general desire to be servant of his race,—when a certain stronger sense is given to him than that of man's highest destiny, mixed perhaps, with a less keen perception than in other men would be desirable of those necessities which, though they may be baptised with a heavenly life and adopted into religion, are themselves of the earth, earthy,—when spiritual forms, which the majority have need to see reflected in sensible mirrors, rise up before him in their naked substance and majesty,—when good and evil present themselves to him, not as means to some result, but as themselves the great ends and results to which all is tending,—when the conflict which is going on within himself, leads him to feel his connection with his kind,—when there is imparted to him a lively sense of temptation, and of its being most perilous to those whose objects and vocation are the highest,—when he has been endued with a certain habit of measuring acts and events, not by their outward magnitude, but according to their spiritual proportions and effects, and when he has been taught to reverence poverty and helplessness,—when he has understood that that truth is the highest, not which is the most exclusive, but which is the most universal,—when the immediate vision of God, and entire subjection of heart and spirit to his loving will, seem to him the great gifts intended for man, after which every one for himself and his fellows may aspire; then, surely, if a strong combination of outward circumstances do not oblige him to what perhaps is still more glorious, though more painful task of yielding to a wisdom which he adores without understanding, he may conclude that it is to no partial or specific service, but to that one which we emphatically call *The Ministry*, that the Divine Voice is inviting and commanding him.

SATAN FOILED WITH HIS OWN WEAPONS.

(From "Clavis Mystica" by Dr. Daniel Featley.)

The knowledge of evil is good, of fraud is honest, of error is true, of things that are most noxious wholesome, and therefore logicians discourse accurately of fallacies, physicians of poisons, moral philosophers of vices, and divines of heresies; not that we should use the first, or take the second, or practise the third, or profess the fourth; but that we be not deceived by the first, annoyed by the second, infected by the third, seduced by the fourth. And this is my first aim in laying before you these stratagems, policies and devices of our ghostly enemy, to forewarn you of them that you be not taken or hurt by them. But my chief is to instruct you how to employ his own engines, and turn his own ordinance upon himself, to make trample of his poison, and use of serpentine wisdom against the serpent, after this manner:

1. First, doth Satan play the physiognomer, and observing our natural temper, fit his temptations thereunto? Let us also make use of physiognomy, and take advantage of our natural inclination; to further the work of grace in us. If we find ourselves by nature timorous, let us endeavour to improve this fear into awful reverence; if audacious, to improve this boldness into spiritual confidence; if gladsome and merry, to improve our mirth into joy in the Holy Ghost; if choleric to improve our wrath into zeal; if melancholy, to improve our pensiveness into godly sorrow.

2. Secondly, doth Satan play the poet, and fit every player with a part that he is best able to act? Let us also make use of poetry, and observing our natural abilities of mind and body, to fit our spiritual exercises accordingly. If we are endued with pregnancy of wit, to employ it, in the study of heavenly mysteries; if with maturity of judgement, employ it in discerning between the true and false religion, and resolving intricate cases of conscience; if with felicity of memory, employ it in treasuring up precious doctrines; if with liberly of speech, employ it in prayer, praises, and holy exhortations; if with strength of body, and courage of mind, employ them in fighting the Lord's battles; if with wisdom, in prudently governing the affairs in Church and Commonwealth.

3. Thirdly, doth Satan play the politician, and enquire into every man's estate and condition of life, and accommodate his temptations thereunto? Let us also make use of policy, and by our outward estate better our inward, labouring for those graces which are most proper for our place and condition. If we are in authority, let us strive for gravity and integrity; if under the command of others, for obedience and faithfulness; if in an eminent condition, for magnanimity and magnificence; if in a low for modesty and humility; if in abundance for charity and thankfulness; if in want, for frugality and contentedness; if in prosperity for temperance; if in adversity for patience.

4. Fourthly, doth Satan play the logician, and tempt us by method? Let us also make use of logic, and observe method in the science of salvation. Let us first acquire ourselves with the Catechism, and after with profounder mysteries in divinity; let us first practise easier, and after more difficult duties of Christianity; first accustom ourselves to bear lighter, and after heavier crosses with patience; above all things to kill the cockatrice in the shell, sin in the bud, to resist evil motions in the beginning, to make a stop at every step by which Satan leads us; not easily to be brought to venture upon any doubtful or questionable actions; if we have ventured upon any, by no means to give consent to commit the least sin; if we have been overtaken in the act of any sin, let us take special care we break it off by speedy repentance and make no custom of it; if through carelessness, or conversation with wicked men, we have gotten an ill custom, let Satan never so far prevail with us as to stand in defence and justification thereof, much less to glory in our evil courses; but let our heart smite us for them, and let us never be at peace with ourselves, till we have driven out an iron nail with a golden, an evil custom with a good.

5. Fifthly, doth Satan play the false pilot, and by persuading us to decline from a rock on the right hand, carry us so far the contrary way that we split our ship upon a rock on the left hand? Let us also make use of the art of navigation in our course to the fair havens in heaven; let us perfectly learn our way, and all points of the compass, and carefully steer by the card of God's word, and keep in the straight and middle way of God's commandments, neither declining to the right hand nor to the left.

6. Sixthly, doth Satan play the crafty merchant, and cheat us with counterfeit stones for jewels, with shew of virtues for true graces? Let us also imitate the wisdom of merchants, who will be perfect lapidaries before they deal in pearls and precious stones; let us study the difference between true and seeming graces, and pray continually to God that "we may abound more and more in knowledge and in all judgment, that we may be able to discern things that differ, and try spirits whether they are of God or no."

7. Lastly, doth Satan play the empORIZER, and time all his suggestions! Let us also in a pious sense be time-servers; let us perform all holy duties in the fittest season; let us omit no opportunity of doing good; let us take advantage of all occasions to glorify God, and help on our eternal salvation. If we hear a bell toll, let us meditate on our end, and pray for the sick lying at God's mercy; if we see an execution, let us meditate on our frailty, and reflecting upon our own as grievous sin (though not coming within the walk of man's justice) have compassion on our brother; if we see Lazarus lying in the street, let us meditate upon the sorrows of our conscience and our poverty in spiritual graces and extend our charity to him. Finally, since we know at what time Satan most assaulteth us, let us be best provided at those times, especially at the hour of our death. Let us follow the advice of Seneca, though a heathen: lay up store for that day; every day gather one flower of Paradise at least, that even when the fatal hour is come, and the stench of death and rottenness in our nostrils, we may have a posy by us, in which we may smell a savour of life unto life.

THE DEATH OF THE DEAN OF WELLS.—Wells, May 3, 1845.—About half-past seven o'clock last evening, as the Dean was walking round his fields (some 400 or 500 yards from his residence), accompanied by his son, a bad cold upon the grass apparently in a fit. On the news of the grass, and beckoned to them to desert, but the boys taking no notice, he ran after them, and succeeded in capturing one; and whilst in the act of shaking the youth by the collar, as a punishment for the offence, he fell by the collar, and was immediately taken up. On the news reaching the Deanery, messengers were immediately despatched for Dr. Lindoe, and Mr. Hawkes, the family surgeon, the former of whom soon arrived, and, with the assistance of the by-standers, commenced rubbing his hands and legs, thinking to restore life by friction. This, however, proving ineffectual, he proceeded homewards for some stimulants; and whilst he was absent, Mr.

Hawkes, accompanied by Mrs. Goodenough and family, came up and endeavoured to bleed the deceased but in vain. By this time Dr. Lindoe returned, and administered some stimulant to the deceased, but without effect. Life was quite extinct. The deceased was then removed to await the Coroner's inquest, which was held this day at four o'clock, when a verdict was given in evidence, and the jury returned a verdict of—Died by the visitation of God.

THE WELSH CHURCH AND THE ARCHBISHOP OF CANTEBERY.

The Welsh Church and the Archbishop of Canterbury.—The Welsh people are now beginning to make a discovery with which they might have been acquainted a little sooner, and which is, that the Church of Wales was originally independent of the See of Canterbury, and never owned its control until the 12th century, when Archbishop Baldwin, by an act of usurpation, assumed the authority of Primate; and partly by intrigue, and partly by force, succeeded in subjecting the whole of the principality to the Ecclesiastical Court of Canterbury; and as this usurpation was fraught with many evils, and the native clergy and which 700 years have not removed, but on the contrary exceedingly aggravated, there is in the country a strong feeling in favour of throwing off the domination of Canterbury, and restoring the ancient Metropolitan See of St. David's. The idea is greatly encouraged, if it has not been altogether extinct, by the recent Act of the Government, in extinguishing one of the Welsh Bishopsrics and transferring its possession to another and a distant part of the kingdom. To what extent this may proceed, or what the result may be, is beyond our powers of conjecture; but one thing we are taught by experience, which is, that when a whole people are roused to action through the irritation of any oppress, they seldom lapse into a state of tranquillity without effecting a redress of their grievance or else coming into a serious collision with their opponents.—*Carmerthen Journal*.

SAILORS' CHURCH FOR THE POOR OF LONDON.—An interesting public meeting was held a few days ago at Crosby Hall, Bishopsgate street, to provide the means of erecting a church for the accommodation of seamen frequenting the port of London. Lord Haddington presided, and was supported by the Bishop of London, several admirals and other naval officers, members of Parliament, merchants, &c. The object of the meeting was fully accomplished. The chief speakers were the noble chairman, the Dean of London, Sir E. Parry, Mr. Robinson, chairman of Lloyd's, the Rev. Mr. Milner, Mr. P. W. Cotton, Esq.; Captain Sir John Franklin, R.N.; J. Young, Esq., &c. Nearly £1000 was at once subscribed.

YOUR MINISTER.—Four large tanks are about to be placed in the Lantern Tower of York Minster. Each of the tanks will contain about 500 gallons of water, which will be used in case that building should again at any future period, unfortunately become a fire.

ST. JOHN'S, ISLE OF MAN.—Her Majesty has been pleased to appoint the Rev. W. B. Christian, as Government Chaplain of St. John's. The committee appointed to erect the building of the New Church, are actively engaged in procuring subscriptions; a considerable amount having already been received. They hope they will soon be placed in a position to enable them to commence operations, and that the call for the restoration of this ancient chapel may be responded to by all parties.—A plan has not yet been adopted, various architects are invited to supply designs, the committee being desirous of erecting a chaste and architectural edifice.

REMOVAL OF PEWS.—A vestry meeting was lately held in St. Margaret's Church, Ipswich, for the purpose of considering the propriety of removing the present inconvenient pews, and substituting open benches. The incumbent, the Rev. Mr. Murray, took the chair. W. C. Fomereau, Esq., of the City of London, was invited to do away with, liberally offering a donation of £200 to effect the change. An amendment was moved, but only five hands were held up in its favour. The present occupiers of pews are to have seats allotted them in the nave, and the Rev. Mr. Murray has declared that he has no objection to the removal of the pews, and that he has signed a declaration for ever free, and the benches have been legally written upon them. In all cases where the present occupiers of pews die, or leave the parish, or from any cause discontinue attendance, the seats thus vacated are also to be free, and no expense beyond Mr. Fomereau's donation is to be defrayed by subscription.—*Essex Herald*.

ST. PAUL'S CATHEDRAL.—It having been recently discovered that the whole of the architrave of the cathedral is composed of white marble, workmen within the last day or two have been busily employed in removing the thick coating of black mortar which has accumulated on its surface, revealing, as they proceed, carvings of the most beautiful description. As the whole of the exterior of the western front is to undergo this renovation, it is uncertain how long it will be ere the scaffolding will be removed. The Duke de Devonshire has the cathedral on Sunday and occupied the Dean's seat.

BOSTON CHURCH.—The exterior of this splendid ornament of South Lincolnshire, has been completely restored, at an expense of £2,500, raised by public subscription.—There are renovations, also, in the interior, the south-west chapel, the porch, &c. which would cost a further sum of £1,500, and the necessary repairs have been commenced to raise that sum; between £400 and £500 has been put down.

MASTERSHIP OF THE TEMPLE CHURCH.—We understand that the authorities of the hon. societies of the Temple have, in the room of the Rev. Mr. Benson, resigned, appointed the Rev. Dr. H. G. Liddell, formerly Archbishop of Madras, to the Mastership of the Temple Church.

EXETER DIOCESAN CHURCH BUILDING SOCIETY.—At a Quarterly Meeting of the General Committee of the Society held on the 11th April, at the Castle Exeter, the Ven. Dr. Barnes, Archdeacon of Barnstable in the chair, presented to the Rev. the Dean of Exeter; Rev. Dr. Bull, Rev. Dr. P. G. F. W. Colclough, Rev. E. G. Harrington, (Hon. Secretary), Col. Falkland, the Mayor, Capt. T. Locke Lewis, R.E.; P. C. De la Garde, Esq., T. G. Norris, Esq., Rev. J. T. Toye, (Diocesan Secretary of the Additional Curates Society) Rev. P. Carlyon, Rev. H. H. Howell.

The following grants were made—£18, £150 towards building a new and enlarging the Church at Kingswear, near Dartmouth, where the inhabitants (chiefly fishermen) are now ill accommodated. The cost is estimated at £1,280 and is calculated to accommodate 277 persons, where 150 will be free sittings. 3rd—£40 towards the improvement of the picturesque Church of Debarrow, by the extension of the wall to the east end. The Chancel of this Church was erected in the year 1340, and the nave about A.D. 1400. The population are chiefly Agriculturalists, and by the additional church room obtained, the sittings will be increased to the number of 40, all of which will be free. The expense of the new work will amount to £60.

MR. HEXTABLE, Professor at the Baptist College, Bristol, has tendered his resignation to the Baptist Society, in consequence of his having adopted the views of the Church of England on the subject of Infant Baptism.—*Bath Chronicle*.

THE LATE BISHOP BUTLER.—A statue of this prelate is about to be erected to the memory of Henry's, at Shrewsbury. The figure is of fine statuary marble, of life size, and weighs upwards of three tons. The Bishop wears his Episcopal robes, which flow gracefully and naturally around him. He is in a sitting posture, with his head resting on the fore-finger of his left hand, while his right arm hangs by the side of his chair, and he has the appearance of being absorbed in deep meditation. The statue is by Bailey.

THE CHURCH MISSIONARY SOCIETY'S funds for the past year, amount to £105,000.

OXFORD. THE CLASS LIST. Easter Term, 1845. CLASS I.—Thomas Arnold, Scholar of Univ. Coll. Henry Jacobs, Exhibitioner of Queen's; James Ridell, Scholar of Balliol; Godwin Smith, Demy of Magdalen. CLASS 2.—James Barham, Scholar of Univ. Coll.; Edward E. Eldridge, Commoner of Wadham; Edward A. Frothingham, Scholar of Trinity; Henry Hayman, Scholar of St. John's; Hon. Stephen W. Lawley, Commoner of Balliol; William Robinson, Ireland Exhibitioner Oriel; William D. West, Bible Clerk of St. John's; Robert V. Williams, Commoner of Christ Church.

CLASS 3.—Joseph W. Barlow, Commoner of Brasenose; Edmund Boyer, Fellow of Exeter; John H. Brooks, Commoner of Brasenose; John Burnard, Commoner of Mag. Hall; Henry A. Douglas, Scholar of Balliol; William Fraser, Commoner of Worcester; Charles Hartley, Commoner of St. John's; William W. How, Commoner of Wadham; George R. Mackarness, Commoner of Merton; Henry B. Mobley, Scholar of New Hall; William S. Monck, Commoner of Univ. Coll.; Hon. Henry R. Pakenham, Commoner of Brasenose; George W. Pearce, Scholar of Corpus Christi; George H. Prentice, Commoner of Trinity; Richard Rice, Scholar of Queen's; Alexander Taylor, Exhibitioner of Queen's; Edward Walford, Scholar of Balliol.

English Ecclesiastical Intelligence.

THE DEATH OF THE DEAN OF WELLS.—Wells, May 3, 1845.—About half-past seven o'clock last evening, as the Dean was walking round his fields (some 400 or 500 yards from his residence), accompanied by his son, a bad cold upon the grass apparently in a fit. On the news of the grass, and beckoned to them to desert, but the boys taking no notice, he ran after them, and succeeded in capturing one; and whilst in the act of shaking the youth by the collar, as a punishment for the offence, he fell by the collar, and was immediately taken up. On the news reaching the Deanery, messengers were immediately despatched for Dr. Lindoe, and Mr. Hawkes, the family surgeon, the former of whom soon arrived, and, with the assistance of the by-standers, commenced rubbing his hands and legs, thinking to restore life by friction. This, however, proving ineffectual, he proceeded homewards for some stimulants; and whilst he was absent, Mr.

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