

TRAINING SCHOOLS.

At laying the foundation stone of the Oxford Diocesan Training School last month, the Lord Bishop of Oxford made the following address:—

My Rev. brethren—my brethren of the Laity—we are gathered here together under the protection of Almighty God, and asking for His blessing upon what we propose to do, to lay, as you know, the chief stone of what is intended to be the Chapel of this Diocesan Training School, which we desire here to build and finish, and to offer up as an instrument for the work of the Church of Christ in this land. Let me pray you to weigh for a single moment the great importance of this work which we are here, by our presence to-day, pledging ourselves to endeavour to carry through.—What can be more important? The Church's special work for this land of England, and through it for the whole world,—for Christendom first, and then all the world around it—the special work of the Church is to train a seed, to take up a witness of Christ, and to carry it through the next generation. We, the Clergy, and you, the Laity of this generation are charged by God's providence with the training of the next generation. What that shall be does, in fact, mainly depend upon us, for the blessing of God will be given to our endeavours if those endeavours are carried on according to his appointment; and therefore it is for us, inasmuch as we have the verity of Christ's Church before us—it is for us to say, not in our strength, but in the covenanted strength of God, what the character of that next generation shall be. And, my brethren, how are we to do this work? Surely it can be done only by having meet instruments for the training of that generation throughout our several parishes. And how can we have such instruments if we do not form them? How can we expect that God will give us such instruments if we do not take the necessary means to provide those instruments? What care do the men of this world take to make those machines which are to make others! How is each part tempered, how is each part meted so that there shall be the exactness of temper, and the exactness of sizes! And shall we, my brethren, deal with those who, under God, are to mould the souls and minds of others; shall we deal with them with less care than men deal with the material machines which they make for lower purposes? We cannot expect the blessing of God unless we bring him our best. No, my brethren, I do not scruple to say that I think this work has been long neglected by the Church—that the trainers of the people of this land have not been formed as they should have been. Thank God we are at last awake to this necessity. Thank God we do see in some measure that the office of the training of Christian children is a high office, second only to that of the direct work of the Ministry of souls which He has himself appointed—that we see that He who gave some Pastors and some Evangelists gives also some teachers to His Church.

And then, my brethren, what is the inference from this? That we are bound to give these men every possible help that we can to form in them the character which they are to impress upon others. Remember, it is impossible, humanly speaking, for a teacher to teach that which he does not know. You could not have a teacher to teach arithmetic who had not learnt its first elements. You would say, "the man is a fool who sets out to teach that which he does not know, in the hope that God will make him able to teach." You have no right to expect that God will make him able to teach, because he had undertaken to teach that which he does not know himself. And so it is with others in the greater things they teach. Those who have not received a certain education in their daily vocations—how shall they teach those committed to them to see their daily business and their daily service to be not a degradation, not a drudgery, not a something they should try to shrink from if they could; but that the work which God has set them to do is the very purpose which they have been planted on earth to perform. It is for the want of this that we have had so many poor and shallow teachers sending out so many poor and shallow pupils; and this it is which brought discredit on education. Masters have found that those taught in this way have had a smattering of learning, just enough to turn their heads and make them poor and discontented labourers, and have said—"We had better not have education." But, what has been the truth? That these men have not been educated; that they have not had learning; that they have had a very miserable substitute for education. And how are we to mend it? By, under God's blessing, training those who are to be trainers. There cannot be at this moment a greater question for this country. If any of you, my brethren, doubt whether it is good to extend education, believe me it is a settled question. It is a settled question whether there shall be education. You cannot stop it. Education, of one sort or other, there will be in this land. You might as well tell the tide when it rises to stop, as to say you will keep the people of this country without education. All you can settle now is the quality of education you will give them—whether it shall be the training of Christ's Church, to make them meet instruments for doing His will, or whether it shall be an irreligious, a puffing up, a vain, an empty, and miserable earthly training, which shall make them unfit for serving God, and unfit for doing their duty in that condition of life to which God calls them. This is the only question left to be settled. I trust, from this gathering which I see here to-day, that many have resolved in God's strength—"This question shall be settled for us—that we, having received the inheritance of Christian training—ourselves have come here to pledge ourselves we will provide such Christian training for the youth of this Diocese through the instrumentality of this training school."

VISITATION OF THE ARCHDEACON OF SURREY.—On Tuesday, the Venerable Archdeacon Hoare commenced the visitation of the Archdeaconry of Surrey, at St. Saviour's, Southwark. The Charge was occupied chiefly with subjects of local importance; and with reference to the Papal aggression the Archdeacon recommended the Clergy to avoid personal conflict with the aggressors, and to encounter them rather by the dispersion of the Bible and Prayer Book.—*John Bull.*

ELX.—*Deanry of St. Ives.*—The manner in which the Jubilee of the Society for the Propagation of the Gospel has been commemorated by the friends and supporters of the venerable Society in the Deanry of St. Ives, will interest many of our readers in the Colonies, and perhaps also at home.

An invitation having been sent by the Rev. W. Finch, Rural Dean, to the Clergy of the deanry, to attend Divine service, on the 22nd of September, in Warboys Church, of which he is Rector, together with as many of their parishioners respectively as might be able and willing to be present; about two hundred visitors assembled, making together with the parishioners of Warboys, a congregation of about eight hundred. Prayers having been read by the Rector, assisted by his Curate, the Rev. H. Hunter, who was for several years one of

the Society's Missionaries in British Guiana, and a suitable anthem performed by the carefully trained village choir, a Sermon for the occasion was preached by the Rev. J. Harvey, one of the Society's Missionaries in Newfoundland, and a collection amounting to about £40. made in the church. At the conclusion of the service, all the distant comers, from the County Member and his family, resident in the deanry, to the tenant-farmer and respectable tradesman inclusive, to the number of about two hundred, were hospitably entertained with a cold collation at the Rectory House. This happy attempt to bring together under one roof, and at a common table, persons of different stations in life, who had just assembled together in the house of God for a common purpose, was most completely successful, and the advantage derived to the Society from it in the neighbourhood will probably be great in many ways.

On the following morning the substantial remains of the feast were distributed among the poorer families in the parish, who had been for any length of time supporters, according to their humble means, of the Society. On inquiry into the claims of these persons, the very gratifying discovery was made, that several, including even the children in the schools, had long been secret contributors to the funds of the Parochial Association. In the evening of that day, a meeting was held in the parish schoolroom, at which one of the Society's local secretaries explained the causes which moved Dr. Bray and his worthy associates, a hundred and fifty years ago, to organize the Society, and the success which had attended its early operations; showing therefrom the good grounds on which the Society now called upon all friends of Church Missions to join in some common act of thanksgiving and praise. An interesting account was also given by the Rev. Mr. Harvey, of the Society's Missions in Newfoundland, and of his own peculiar sphere of duty. It would be a happy thing for the Church of Christ in the Colonies, and at home also, were a somewhat similar mode of commemorating the Society's Jubilee adopted by those of the Clergy and Laity in the different Ecclesiastical districts of the country, whose worldly means enable them to invite their friends and neighbours to come together to rejoice with them on the occasion.

At the recent sittings of the rural deanry of Leeds, under the presidency of Dr. Hook, Church questions of a practical character and the deepest importance had been discussed, with a view of recommending their adoption to the Bishop of the diocese; and the *Sheffield Times* states that four points have attracted the especial notice of this Synod:—

1. The advisability of shortening the services, by having the Litany and communion services in the afternoon.
2. The publication, by authority, of a hymn-book.
3. The feasibility of Archdeacon Hale's suggestion that the Church should employ permanent deacons, who might pursue their secular calling.
4. Out-door preaching.

Out of these elements we have no doubt that the means may be found, and which are so much wanted, of bringing the ministrations of the Church with closer application to the masses of the people.

MINISTERS AND CONVOCATION.—The *Ecclesiastic* states that it has reason to know that the Ministry of the day is not at all displeased at the increasing cry of Convocation. They will eventually give Convocation; but it will be when they have sufficiently drugged both the Upper and Lower House. We are prepared therefore, to see every vacant See and Deanery filled by latitudinarians, with now and then a rare exception, in order to deceive the public vigilance. The Dean of *St. Paul's*, a recent appointment, and who, it is known, comes from the German case he did not feel very strongly upon it. The Bishop of Exeter was wrong, but the point was not material, the point of real consequence was the getting rid of the notion of a priesthood." This is, of course, the essence of the German principle; that the clergy are simply State's officers for performing ecclesiastical duties.

A correspondent of the *Morning Post* corrects an assertion of our contemporary that there is no church in London that you dare set foot in except at the appointed hours, unless content to pay for the admission, by pointing out two exceptions, viz., the Church of St. Stephen, Westminster (built by Miss Coutts), and also Christ Church, Broadway, Westminster (the Rev. Cyril Page's), which he states are both open all day for the purposes of private worship, or for any person to inspect; and it is the particular desire of the clergy that no money be given to the attendants. We only wish such an example may speedily be extensively followed.

The Rev. Dr. Parkinson, Principal of St. Bees', Cumberland, and Canon of Manchester, urges that a fit commemoration of her Majesty's visit to that city would be the erection of a suitable Cathedral. The reverend gentleman calculates that £50,000 will be required for the purpose, and he offers to give £1,000 if the remainder can be raised within a year. A design and working drawing for the purpose are already in existence, having been made some time since by Dr. Parkinson's directions.

From our English Files.

KOSSUTH IN ENGLAND.

Who is Kossuth? What is it all about? Was he ever heard of before 1848? Was he not then simply an individual specimen of the great class of heroes who, with the revolutions of that mushroom year, arose, and with them also fell? How is it that he alone has been thus suddenly resuscitated? And where has he been ever since?—what is he now to us?—and what lesson are we to learn from him?

Many a respectable Englishman, probably, has asked himself within the last fortnight, in all sincerity, such questions as some of these; and though there are, of course, persons who would be profoundly shocked by the ignorance and indifference about "a great cause," of which they would convict the querist, yet after all we may take leave to doubt whether a more intimate acquaintance with Hungarian politics would really disclose any more direct relations than these inquiries indicate between the principles of English Liberalism (in whatever form or phrase, from Chartism on the one hand to constitutional Whiggery on the other) and those of Hungarian independence. And, as a matter of fact, it certainly appears that M. Kossuth's acts and speeches since his arrival here have not at all tended to establish the affinity.

The truth is, that assuming M. Kossuth to be (what he is not) a distinguished democrat—a great martyr—a missionary in the cause of universal liberty and social regeneration—a living type of the political Catholicity of the cause of "the people," or (as the cant is) "of the *solidarite* of the peoples," his doings here have been a very decided, almost a ludicrous,

dissappointment. He was to preach at Southampton. An anxious and enthusiastic audience gathered to hear his impassioned declamations on "the rights of the masses," and his fervid denunciations of tyranny and despotism. The rights which he was to demand in the abstract for Hungarian serfs, were to be applied, in the concrete to English "working men," and the thunders which he was to launch against Austrian absolutism were to glance off with a reflex significance on English monarchism. Such was the "mission." What was, in fact, the result? A very interesting lecture on Hungarian history—rather long and rather dry—but on the whole not without its value, and (taking into account the position of the speaker, and making due allowance for some pardonable suppressions and colourings) not substantially unfair. But so far from its moral being pointed against England, the whole scope and drift of the story was to bring into prominence, as objects of admiration and congratulation the social organization and political freedom now subsisting in England, and as the speaker did not fail to admit, constantly present to his own mind. Of anti-Austrian feeling (or rather feeling against the House of Hapsburg), there was plenty,—but of democracy none. M. Kossuth, in short, as he has since said, is no party-man—at least in English parties. That is, as between the great principles at issue between the two parties existing in England (and supposed to exist in nearly the same form all over the world) he, Kossuth, takes no part. He is an Hungarian politician and no more. Since the Southampton dinner he has been invited to a banquet by a certain political association in London. He has declined the honour; and declined it in language equally temperate and judicious.

In a word, to all that various and manifold collection of political sects, which, within the last month, have been preparing to make a great push in their respective lines of business, by the aid of the martyr stranger,—to all the Chartists and semi-Chartists, Socialists, semi-Socialists, quasi-Socialists, Free-thinkers, and the like, who have sought for their own hobbies that practical support which is to be derived from width of basis and universality of sympathy,—this very distinguished adventurer must have proved a very distinguished disappointment.

Nor is there much to wonder at in this. The rights and wrongs of the quarrel between Austria and Hungary have about as much to do with the principles, social or political, on which the regeneration of society is thought to depend,—with the advancement of those principles or the retarding them,—as with the discovery of the North-west passage. It was no struggle like that of Poland, for national independence against foreign usurpation. The Hungarian movement was hardly a national act in any sense of the word; and whatever may be the guilt or the merit of being a rebel Kossuth has no claim to it. He was simply a clever, eloquent, and courageous adventurer, who had worked his way to political eminence among the governing race in Hungary—the governing race, we say; for a large proportion of the gross population, the Croats, Serbs, Saxons, Wallachians, and others, neither joined the movement nor sympathized with it—and took prompt advantage of the troubles in 1848 to precipitate a rupture with Austria, just as O'Connell might perhaps in like circumstances, have done with England. The Imperial Government resisted of course; and, faithful to its old traditions, retained its grasp, even in its greatest weakness, on all that it seemed to surrender. Hard pressed in Lombardy, and half strangled by *the* *rights* of Hungary; and before the war had well begun, the threads of right and wrong had become knotted into such an entanglement, that it would be a difficult matter (were it worth while) completely to unravel them. It will not do either to pronounce Kossuth a rebel, or to brand the Government he fought against as nothing better than an illegal and encroaching usurpation. The question admits of no such off-hand and compendious verdict. And to expect to find in him the great champion of any broad principle, social or anti-social, is a mere mistake, as his own language pretty plainly shows.

One word, in conclusion, on the principles which it has apparently been supposed were to be supported and illustrated by being identified with M. Kossuth. Call them Chartism or Socialism, or what you will, they resolve themselves into a set of more or less systematic attempts to do that at once and for all men, by paper laws, or artificial social revolutions, which God's Providence does slowly, and for some men only, by the course of His ordinary government. To give at once to all, the idle included, the same fruits as would be reaped in due course by all if all were sober and honest,—this seems to be the problem which Socialism has set itself to solve; and which one phrase of it, viz., Chartism, proposes to solve by a promiscuous distribution of political power. It is the old Jack Cade story over again. Of what use is it to say or enact that men are socially excellent,—to confer on them in words a certain position, or even to treat them as if they held it,—if in fact and truth they have it not? Or why prate about the masses or their emancipation, when, in fact, there is nothing that keeps them in an unemancipated mass except themselves? Surely this is beginning at the wrong end. Teach them, if you will, and raise them; raise them one by one,—all, or as many of them as you can, but don't seek to do so by Jack Cade laws, or inflammatory speeches—by Hungarian tricolours, or denunciations of Russia and Austria, which only serve to pander to and inflame the worst of passions, and increase the very evil you pretend to denounce.—*Guardian.*

PERSONAL APPEARANCE OF KOSSUTH.—He stands about five feet eight inches in height, has a slight and apparently not strongly knit frame, and is a little round-shouldered. His face is rather oval; a pair of bluish grey eyes, which somewhat remind me of O'Connell's in expression, well set beneath a full arched brow, give an animated and intelligent look to his countenance. His forehead, high and broad, is deeply wrinkled, and time has just begun to grizzle a head of straight dark hair, and to leave a bald spot behind. He has not got the true Hungarian nose, but it is a fair well-formed feature—such as a French passport would describe as "moyen," a thick mustache nearly covers his mouth, except when he speaks or smiles, and unites with beard and whisker in a full flock of dark hair falling down from his chin. The portraits are singularly unlike him, in either person or expression. Whether from his recent captivity or from constitutional causes, there is somehow an air of lassitude in his look, to which the fatigues of his voyage not improbably contributed. Altogether he gives one the idea of a man of thought rather than of a man of action; there is a speculative air in his face, mingled with some degree of melancholy, which would mark him for a visionary or theoretical enthusiast rather than for a great leader or a soldier. He is very plainly

attired, in a dark-green frock-coat with a little silk braided at the back and edges, and wore a common low-crowned square felt hat.—*Times.*

The Brighton Protestant Defence Committee, with a Baronet, Sir Thomas Blomfield, at their head, have addressed the Primate, declaring their belief that the "refusal to recognise the orders of those Protestant ministers who, though agreeing with the Church of England in doctrine, have not been Episcopal ordained, tends to injure the great cause of Protestantism and to weaken that Church;" and congratulate his Grace on his avowal, "that Episcopal ordination is not essential to the lawful vocation of a minister in the Church of Christ;" and do not hesitate to avow their conviction "that the safety of the English Church at the present crisis depends mainly, under Providence, upon the cultivation of relations of amity with those who are in harmony with that Church in essentials, who glory in the name of Protestant, and thoroughly appreciate the blessings of the Reformation." The following is the Archbishop's reply:—

"Addington, Croydon, Oct. 13, 1851.
"Dear Sir,—I am much gratified by the address which you have sent me from the Brighton Protestant Defence Committee, on the question which has lately occasioned so much debate—the orders of foreign Protestants.

"It does not surprise me that your committee, having been accustomed to consider the means by which the arts and aggressions of Papal Rome may be most successfully resisted, has perceived that the corruption of the Roman Catholic doctrines and the purity of our own, is the ground on which our Reformed Church should take its firmest stand.

"At the same time it would as little represent my sentiments, as it would ill become my station, if I should be suspected of undervaluing the perfect constitution of the Church of England. It is our great privilege to enjoy apostolical discipline, together with apostolical doctrine. But we do not disparage these advantages when we acknowledge our conviction that foreign Protestants who teach apostolical doctrine though not under apostolical discipline, may yet be owned of God as faithful ministers of his word and sacraments, and enjoy his blessing on their labours.

I remain, dear Sir,
Your faithful and obedient Servant,
J. B. CANTUAR.

"To Sir Thomas Blomfield, Bart."

A correspondent of the *Chronicle* indignantly complains that on Sunday, September the 28th, and on the two following Sundays, the congregation of Brasted Church, in Kent, were disturbed during the morning services by certain persons who were seen standing up and taking notes with pencil and paper of what was passing:—

"When the celebration of the holy communion began, one of these individuals took his place in a seat at the end of the choir, and was there occupied in the same manner. When the communicants knelt at the altar-rail, he moved and stood immediately behind them, peering so close over their shoulders as to observe the manner in which they received the elements, and to hear the words which were addressed to them; so close that his warm breath was felt upon the neck of a lady who was there kneeling."

The Lord Chief Justice of England has been at Rome, and made his peace with the Pope for threatening, at the Guildhall dinner, last Lord Mayor's Day, to give him only *Piolestant* justice if he should come to this country. *Mr. Campbell* had an interview with his holiness on the 7th instant, and was just effected a safe return to London.—*Spectator.*

Mr. W. Howe, agent of the London (Dissenting) Missionary Society at Tahiti, who issued an address protesting against the celebration on a Sunday of fetes celebrating the inauguration of the French Republic, has been tried for that act, as an offence against the Protectorate—and fully acquitted. The trial occupied the 16th and 17th of June; and the Court was composed of four Frenchmen, two Scotchmen, and a Jew.

The Submarine Telegraph has been completed by the addition to the cable of the extra piece that had to be manufactured. The entire cost of the line is said to be about £20,000.

It is said that Lord Fitzalan Howard, who lately married Miss Talbot, is about to follow the example of his father, the Duke of Norfolk, and renounce the Roman schism.

A gang of thieves, who carried on a wholesale system of robbery of tradesmen by their errand boys and porters, having been discovered by the Bath police, the parties implicated were tried at the quarter sessions for that city, just concluded, and most of them were sentenced to transportation.

A bull, long the terror of the parish of Normanton, seeing a train coming at night on the Loughborough and Derby line, got on the rail, and charging impetuously at the engine, was dashed to atoms, though the shock threw several of the carriages, which happened to be empty, off the line.

The *Lincolnshire Chronicle* relates a new system of poaching adopted by some depredators on the estate of Ashton Cox, Esq. of Stow Park. They had two or three dogs, each of which had a small lantern fixed on the top of its head, in such a position that they could be discerned a field off, when the dogs pointed at any game, and by this means they were enabled to go to the exact spot where the partridges were, spread their net, and take them without any or very little trouble.

The *Glasgow Herald* announces the selection of Baron Marochetti, for the execution of her Majesty's equestrian statue in Glasgow.

Upwards of fifty-six tons of shell-fish gathered by the Boston fishermen from the sands about Boston Haven, and which before the Great Northern Railway ran was uncollected, are now taken daily to Leeds, Liverpool, and the populous inland towns, and sold at a remunerative profit.

By a recent poor-law return from Lancashire, it appears that Manchester has now to maintain every week 1,212 more families than it had five years ago, at an increase of £139. 10s. in the weekly expense. But while the English poor in receipt of out-door relief have only increased from 2,463 to 2,924, or less than seven per cent., and in cost only £7 10s. a week, the Irish poor have increased from 427 to 1,478 families, or more than 300 per cent., and in cost £132. a week, or £6.84, per annum.

There is a church actually existing, near Bergen, which can contain nearly 1000 persons. It is circular within, octagonal without. The relieves outside, and the statues within, the roof, the ceiling, the Corinthian capitals, are all of papier mache, rendered waterproof by saturation in vitrol, lime water, whey, and white of egg.—*Dickens's Household Words.*